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TORONTO BIBLE TRAINING SCHOOL

HOLDING FORTH THE WORD OF LIFE

80<sup>th.</sup> ANNIVERSARY

Canada's 1st. Bible College

LCBM

OBC

"The Great Design" adopted by a group of Christian men on May 14, 1894 has been the purpose and intent of Ontario Bible College ever since: "The great design of the School is the training of consecrated Christian men and women for Christian service at home and abroad. For these the School shall furnish a thorough and systematic training in the knowledge and practical use of the English Bible, without reference to denominational doctrines or peculiarities of Church government, as the School is distinctively interdenominational."

MAY 14 1894 THE COLLEGE BEGAN SEPT 1894

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**EDITORIALS**

## THE PROBLEM of

# STRESS

The recent hospitalization of Canada's First Lady, the beautiful and personable Mrs. Margaret Trudeau, gave headline attention to a 20th century problem: the stress and strain of life that brings anxiety, depression, sadness and other types of emotional illness.

We can thank God for Mrs. Trudeau's recovery, and are grateful that she can again take her prominent place in Canadian life.

But the problem of stress, of emotional illness, with all the havoc they create in a life, in families, remains a large one. There are no easy answers, no simple panaceas, no pills or drugs that might prop up the disintegrating emotional life. There is psychiatric care. There is family love and concern. And there is God.

It is disconcerting and distressing to read and hear of the physical and nervous breakdowns, the emotional upheavals that threaten so many people. Those for whom a spiritual renewal, an active faith and a trust in God could go a long way in promoting the healing process.

It is wonderful when a psychiatrist combines his skill and training with a spiritual understanding of the needs of his patient. Because God is the God of the ailing, the distressed, the emotionally ill, those under stress and tension.

To such He says:

"Be still and know that I am God."

"In quietness and confidence shall be your strength."

## GOD STILL CALLS!

## YOUNG PEOPLE STILL ANSWER!

## BIBLE COLLEGE OVERWHELMED!

When 460 students started classes in September 1974, they also made history. And when 215 freshmen (and freshmen! Sounds funny doesn't it?) were accepted and processed into College life, they formed the largest entrance class in 80 years.

History is breaking out all over. What a wonderful thing it is to work with a history making, history shaking God.

When you look at the pictures of this

### A NEW YEAR

"At the end of the year we turn with eagerness to all that God has for the future . . . God is the God of our yesterdays, and He allows the memory of them in order to turn the past into a ministry of spiritual culture for the future . . . Leave the Irreparable Past in His hand and step out into the Irresistible Future with Him . . ."

(Oswald Chambers)

"Peace I give unto you. Let not your heart be troubled, neither let it be afraid."

Or the magnificent Isaiah 40:28-31:

"Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary? There is no searching of His understanding.

"He giveth power to the faint; and to them that have no might He increaseth strength.

"Even the youths shall faint and be weary, and the young men shall utterly fall:

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

God created man, physically, emotionally, intellectually and spiritually. He "knows our frame" (Ps. 103:14) and has had a long experience in dealing with people in every possible situation.

"The Saviour can solve every problem;

The tangles of life can undo;

There's nothing too hard for Jesus,

There is nothing that He cannot do."

Why not let Him help you? Today! Now! He is ready and waiting.

year's freshman class, breathe a prayer for them that they will go on in the will of God.

As for freshman statistics, there are 119 women and 96 men. Their average age is 21.6 years, and 22 of them are married.

These freshmen have come out of university (some with degrees), Bible Schools & Colleges, and count Canada, U.S.A., Kenya, India, Barbados, Nigeria and South Africa as their homes.

God is still calling young people to Himself and to His service. They are not all misfits, dropouts and rebels. There are many who still respond to His call to salvation and to service.

As you see their pictures and as they come to memory, do pray for them and all the 460 students who fill our classes, crowd our halls, and thrill our hearts.

God is still in business.

### WE LOVE IT WHEN OUR READERS WRITE!

#### WE ARE TOPS!

"This little note is being written to tell you how much I enjoy the O.B.C. Evangelical Recorder. Since you've no doubt received more inspirational praise from genuine literary critics, they may not seem much. But as a reader of a number of evangelical periodicals, I just believe that page for page, the Recorder is absolutely tops. You seem to be able to squeeze into a few pages, pertinent news about the College, timely (and I mean timely) articles, very interesting sidelights and helpful book reviews."

*That helped make our day!* (Ed.)

#### MISSION LEADER FINDS HELP

"Over the past number of years, I have come to appreciate the Evangelical Recorder very much. However, the current issue (Sept./74) has really spoken to my heart and revolutionized my family and marriage relationships. The article "Husband Do You Love Your Wife?" could have been written by me. Through it the lines of communication between us have been fully opened and I can say "Praise the Lord" from the bottom of my heart."

*So we humbly and sincerely thank God for being a channel of His grace.*

*By the way, have you ever written to us or O.B.C.? Letters are so welcome. We love it when our readers write!* (Ed.)



## CHANCELLOR AND PRESIDENT INAUGURATED

We are making history! In 1894 the Ontario Bible College was founded. In 1974 it is continuing its "Great Design" in the training of men and women for the service of Christ.

And on Sept. 20, 1974 we passed another great historical milestone, when the new Chancellor, Dr. S. L. Boehmer, and the new President, Dr. V. Adrian, were installed in their offices in a great inaugural ceremony.



Dr. D. MacCorkle, President V. Adrian, Chancellor S. L. Boehmer

And it all took place in Walmer Rd. Baptist Church, where Ontario Bible College held its first classes in September, 1894! Talk about historical focus!

For the occasion, Dr. Douglas B. MacCorkle, President of Philadelphia College of Bible and President of the American Association of Bible Colleges spoke of "God's Leader: Mechanic, Mover, Minister."



Dr. Jack Scott, President of Central Baptist Seminary speaking on behalf of sister institutions.

Special greetings came from Dr. Jack Scott, the newly appointed President of Central Baptist Seminary, and from Rev. Don MacLeod, President of the Evangelical Fellowship of Canada.



Rev. D. MacLeod, President of Evangelical Fellowship of Canada presents a Bible to President V. Adrian

The College music department provided its own special brand of music; the Rev. William Tyler '36 offered the prayer of dedication, and both Dr. Boehmer and Dr. Adrian reaffirmed their commitment to Jesus Christ, to the Word of God and to God's work at the Bible College.



O.B.C. Chorale singing at the inaugural under the direction of Mr. W. Adams.

The great throng of more than one thousand friends, faculty, students and Board and Corporation all joined in this great moment of O.B.C. history, determined more than ever to make it His story. God grant that this may be so.



Part of the large audience that nearly filled historic Walmer Rd. Baptist Church.

## NOT JUST BRICKS AND MORTARBOARDS

The tabernacle in the wilderness was not just a "meeting place" for an itinerant people. It was the centre, the soul, their evidence of the presence of God. He was seen in pillars of cloud and fire, and day or night He dwelt in the midst of His people.

The temple in Jerusalem was "exceeding magnifical,"<sup>1</sup> the wonder of the world's rapt attention and the splendour of its gaze. But for centuries it was more: it was the place where God had put His Name,<sup>2</sup> and where the glory of His presence was seen to assure His people.

They were more than skins and boards—more than stone and mortar. They were "God-places," the visual symbol of His spiritual presence.

God still designates places and people where He continues to put His name; where His glory is seen; where His worship and service are still precious.

And so Ontario Bible College.

For 80 years, the Bible has been "the regulating centre" of its life and work; the Holy Spirit has been the Director and Motivator; and the Lord Jesus Christ has been loved, exalted, taught and preached.

Eighty years—or over 50,000 hours of classes, thousands of sermons and study lessons, hundreds of thousands of words of witness, songs of praise innumerable—all from the hearts and lips of over 5,000 alumni. It is good that the Lord keeps the record, since humanly speaking it would be an impossible task to chronicle the story.

<sup>1</sup> 1 Chronicles 22:5

<sup>2</sup> 2 Chronicles 12:3

## "A PASSION FOR SOULS"

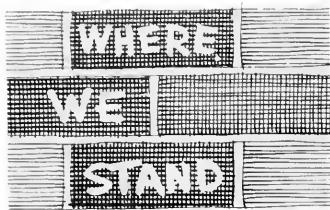
Reprint Available

So many requested copies of "A Passion For Souls" by Rowland V. Bingham (Recorder, June/74) that we have had it reprinted.

Copies are available, free of charge, by writing to the Editor.

Do you feel your personal witness lacks something? Do you find yourself unconcerned about the salvation of others? "A PASSION FOR SOULS" might help rekindle fires in your heart.

Write for your copy today.



"We believe that, at a day and hour known only to God, our Lord Jesus Christ shall come again personally, bodily, visibly and gloriously to establish His Kingdom of righteousness and peace" (OBC Doctrinal Statement).

The blessed hope of the church is fixed upon the expectation that Jesus Christ will return—"looking for the blessed hope and the appearing of the glory of our great God and Saviour, Christ Jesus" (Titus 2:13). The expectation of His return is affirmed abundantly in the New Testament where there are 318 references to His return in the total 260 chapters. Christ specifically affirmed that He would return (Matthew 26:64, John 14:3). At His ascension into heaven angelic messengers appeared to the disciples to comfort them by the promise that He would return "in just the same way as you have watched Him go into heaven" (Acts 1:11). The apostolic writings were intertwined with frequent references to His expected return (Philippians 3:20, I Peter 5:3-4, I John 2:28). Some professing Christians in the long history of the church have lost the expectation of a visible and bodily return to earth, preferring to speak of a spiritual return. An unbiased examination of the Scriptures, however, shows that the nature of the return must be affirmed as our doctrinal statement declares, "personally, bodily, visibly, and gloriously" (I Thessalonians 4:16, Matthew 24:30, Acts 15:13-17).

The church is to minister in this age under the hope that Christ will return, and until that coming is to "occupy until I come" (Luke 19:13). The actual duration of His absence and the time of His coming have not been given to us in biblical revelation (Acts 1:6-7), and therefore, the church has lived in an attitude of expectancy in relation to His coming. Christ spoke of many signs that would precede His coming (Matthew 24:4-12, Luke 21:25-27), but these signs are not dateable, and have occurred in varying degrees throughout the interadvent age. The signs are given to create in the believer an awareness of His coming, and to stimulate our expectation that Christ may perhaps come today. Signs have meaning only to those who

have spiritual illumination from God to see in the sign a visible reminder that Christ has promised that He will return. In the sign the believer sees an imperative need to walk in faithfulness and holiness lest the coming of Christ should find him unprepared (I Thessalonians 5:8-9).

The establishment of the Kingdom is the great purpose and consequence of the return of Christ. The kingdoms of this world which rise and fall in the course of human history will ultimately be replaced by the theocratic Kingdom of our Lord—"The kingdom of this world has become the kingdom of our Lord, and of His Christ, and He will reign forever and ever" (Revelation 11:15). Daniel in a great apocalyptic vision predicts the time when "the sovereignty, the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One: His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him" (Daniel 7:27). Although human language and concepts may be inadequate to portray properly the greatness of the Kingdom, the Scriptures clearly affirm that this Kingdom will last forever, and that the quality of its life will be characterized by righteousness and peace. The glory of our actual experience will far surpass the dim concepts that we may now form through the meditation on the Word of God, but nevertheless, the greatness of the vision provides us now with glorious anticipations and stable expectations of the outcome of God's purposes in history.

There are many areas in which Christians may differ in relation to the details of the future. What is the sequence of events that constitute the coming of Christ? What are the precise consequences of His coming to the earth as He promised? What ages or epochs may be involved in the Kingdom that will last forever? These questions and others provide a continuing challenge to us to search the Scriptures diligently to discover more clearly the will and purpose of God to be worked out in the future. We believe that an openminded investigation of the Scriptures and interaction with differing points of view provide the context in which the Spirit of God can fulfil His function as the greater teacher leading us onward to more comprehensive agreement on the important details of eschatology. However, all true evangelical Christians can rejoice together in the blessed hope of the return of Christ Jesus our Lord, and in the glorious theocratic Kingdom of God in which all of the revealed purposes of God will have their fulfilment and outcome. "Thy Kingdom come. Thy will be done on earth as it is in heaven" (Matthew 6:10).

William R. Foster  
Executive Vice-President.

## O.B.C. GRADUATE PROGRAM

For some years the administration of Ontario Bible College has been developing plans for the inauguration of a Graduate Division where our own graduates and graduates from Universities may work toward the achievement of graduate degrees. There is great need for a strong interdenominational seminary in Eastern Canada, and Christian leaders have been looking to Ontario Bible College to provide this opportunity for more advanced pastoral training. Charter rights from the Ontario Government are already possessed to offer graduate training, and the addition of this new division to our work has already been approved by the American Association of Bible Colleges.

The Board of Governors has recently approved in principle the beginning of this Graduate Division, first in our 1975 and 1976 Summer College programs, and then, the inauguration of the program in September 1976, with one year to be added each year until the full program has been established. Dr. William R. Foster, Executive Vice-President, has been appointed to administer the Graduate Division until the time when a full-time Dean of Faculty is required. Attempts will be made immediately to underwrite the cost of the program for three years until the seminary has been well-established in terms of student body, faculty and facilities. This is a very significant undertaking and should receive your enthusiastic support.

Anyone interested should write to Dr. Foster at the College.

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## WE'RE NOT WORTH MUCH BUT GOD LOVES US!

About 10 years ago we reported the findings of a biochemist, that the inorganic material that makes up the average human body (weighing around 150 lbs.) had a market value of about \$1.00.

Five years ago (are you interested?) the Recorder informed you that your value was inflated (perhaps the body too!) to \$3.50.

Now you can feel better—all of you, if put on the open market, is now worth about \$5.60! Really that's not much in dollars, nor does it make sense.

But what really makes sense is that regardless of the physical value, God loves each one of us. So much so, that we read: "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Take heart and revel in your richness in Christ, not your poverty on the chemist's balance!



# IT HAPPENED IN LAUSANNE

Victor Adrian\*

For me, the International Congress on Evangelization of the World at Lausanne July, 1974 was an overwhelming Christian experience. Not because it was immense, or superbly organized, or because it featured prominent leaders of the evangelical world, or because it took place in the beautiful setting of Switzerland—but because it demonstrated a unity of purpose in the mission of the church I had not witnessed before. From almost every corner of our world men and women came to lift up their hearts in resounding unity: "Let the earth hear His voice!"

## VOICES FROM THE THIRD WORLD

There were, indeed, some differences of view respecting the relationship of evangelism to the nature of the church, or evangelism and its relationship to social responsibility or to the kingdom of God. But these diversities of perspectives were overshadowed by the experienced unity in Christ, and in the sense of urgency to bring the gospel to the 70 percent of the world's population who have not heard it.

I found it refreshing to hear articulate voices from the Asian, African and Latin American continents. These expressed a genuineness of Christian experience and concern, a joyful engagement in the mission of the church, at times a bit of impatience with some of the Western cultural perspectives—but always a deep commitment to the Christ of Scripture and the task of world-wide evangelization. It is commendable that those largely responsible for the organization and funding of the Lausanne Congress permitted free expression of viewpoints. At least half of the major papers given came from participants of the Third World.

\*Dr. V. Adrian is the newly installed President of O.B.C. He was a delegate at the Congress.

There could be no doubt in the mind of the Westerner that world missions has become a responsibility to be shared with Christians everywhere. To me it appeared that Lausanne was a break-through for Christians from Asia, Africa and Latin America, in seizing initiative and in committing themselves to the responsibilities of global outreach. A new era of missions appears to lie before us in which we shall see increasingly the strength and dynamic of these evangelicals as they embark on vigorous theological training programs for their youth and engage in cross-cultural evangelism.

The excitement of this prospect, as it emerged at Lausanne, was heart-stirring. While a few voices raised the question of a moratorium on western missionaries, the preponderant view was that of a shared partnership. The Lausanne Covenant reflects the need for continuous self-evaluation when it states: "We are convinced that this is the time for churches and para-church agencies to pray earnestly for the salvation of the unreached and to launch new efforts to achieve world evangelization. A reduction of foreign missionaries and money in an evangelized country may

sometimes be necessary to facilitate the national church's growth in self-reliance, and to release resources for unevangelized areas. Missionaries should flow even more freely from and to all six continents in a spirit of humble service."

## THEOLOGICAL CLARITY AND UNITY

Undergirding the commitments to the mission of the church in the world was a remarkable theological unity. The Lausanne Covenant signed by a majority of the participants, is quite precise in its theology of evangelism. Although the covenant was not intended to be a comprehensive formulation of a creedal statement, it contains a great deal of Biblical Theology. Central to the covenant is the attempt at a Biblical definition of evangelism. This statement could serve as a model for evangelicals everywhere, as well as a challenge to prod the ecumenical Council of Churches to rethink its theology of evangelism.

The strong affirmation of Scriptural authority in seeking a definition of evangelism was constantly apparent at Lausanne. In his opening statement, Billy Graham said, "We hold that the entire Bible is the infallible Word of God." The Lausanne Covenant states: "We affirm the divine inspiration, truthfulness and authority of both the Old and New Testament Scriptures in their entirety as the only Word of God, without error in all that it affirms, and the only infallible rule of faith and practice."

Evangelism itself was defined in terms of proclaiming the redemptive acts of God in Christ. The following is taken from the covenant: "To evangelize is to spread the good news that Jesus Christ died for our sins and was raised from the dead according to the Scriptures, and that as the reigning Lord He now offers the forgiveness of sins and the liberating gift of the Spirit to all who repent and believe. Our Christian presence in the world is indispensable to evangelism, and so is that kind of dialogue whose purpose is to listen sensitively in order to understand. But evangelism itself is the proclamation of the historical, biblical Christ as Saviour and Lord, with a view to persuading people to come to Him personally and so be reconciled to God."

One of the outstanding contributions to an understanding of the relationship of evangelism to Christian social action came from a paper by John Stott, basing his comments on the words of Jesus, "As the Father hath sent Me, so send I you" (John 20:21). In the servant role of believers in the world he found the right synthesis of evangelism and social action. The servant is mindful of both the Great Commandment: "Love your neighbour as yourself," and the Great Commission: "Go and disciple." The double vocation is also expressed in being "the salt of the earth" and "the light of the world". As the church is a

continued on page b



The map of the world and population clock which showed the world population had increased nearly six hundred million since the Berlin congress in 1966.



Dr. Rene Padilla of Argentina speaking on the evangelicals' need to be socially concerned for people in their need.

church for others, it is to engage in bringing the gospel of Christ to others and to engage in a compassionate service to one's neighbour. Again the covenant reads as follows: "We affirm that God is both the Creator and the Judge of all men. We therefore should share His concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, colour, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and

man, our love for our neighbour and our obedience to Jesus Christ."

#### A CALL TO PERSONAL COMMITMENT

The Lausanne Covenant is more than a creedal statement. It is a call to a Christian life in a world of need. The church is not only to preach the cross, but to bear the marks of the cross. Christians living in an affluent society are called to develop a simple life style in order to contribute more generously both to evangelism and relief. It issues a call to Christians everywhere to be faithful to the gospel and to a life of Christian integrity in a society which is unmindful of justice. Believers are reminded that such a life may lead to persecution, of which our Lord warned us. The covenant calls Christians to work together, avoiding duplication in their attempts to evangelize the whole world. The covenant calls for prayer for a visitation of the sovereign Spirit of God, that His gifts and power permeate the body of Christ and provide the dynamic for the mission of the church.

### IS A 'FAMINE OF THE WORD' STUNTING CHRISTIAN GROWTH?

Have evangelicals thrown out the baby with the washwater in their search for deeper Christian relationships and experiences? Congregational pastor Donald Roberts fears that the new priorities have plunged many churches into a "famine of the Word."

Writing in *The Presbyterian Journal* (September 18), Roberts took issue with "a growing orientation toward subjectivity" that has led evangelicals to limit their searching of the Scriptures "to a minimal number of passages in a quest for experiences, to the exclusion of understanding the total sweep of Scripture."

"Sharing has become a big word in the religious vocabulary today. But what is being shared? In many instances, ignorance. Bible classes and study groups have been turned into Christian sensitivity sessions where people simply talk about themselves and learn very little about the Word."

The problem extends into the pulpit, where Roberts sees "a famine of solid Biblical exposition and exhortation, with application built on sound doctrine." The saints, as Vance Havner observed, "want to be amused, not amazed." (Evangelical Newsletter)

### TO BE A CHRISTIAN

"To be a Christian at any time, whether in 30 A.D. or 1974 A.D. is to be committed to Christian mission, because the Christian Faith is a public commodity and anyone who embraces it is automatically committed to sharing its benefits, distributing them and transmitting them to others.

(Ugandan John S. Mbiti,  
in *New World Outlook*)

### CHAIN REACTION (A True Story)

A Sunday School teacher, a Mr. Kimball, 1858 led a Boston shoe clerk to give his life to Christ. The clerk, Dwight L. Moody, became an evangelist and in England in 1879 awakened evangelistic zeal in the heart of Frederick B. Meyer, pastor of a small church.

F. B. Meyer, preaching on an American college campus, brought to Christ a student named J. Wilbur Chapman. Chapman engaged in YMCA work employed a former baseball player Billy Sunday, to do evangelistic work.

Sunday held a revival in Charlotte, North Carolina. A group of local men were so enthusiastic afterward that they planned another campaign, bringing Mordecai Hamm to town to preach.

In the revival, a young man named William Graham heard the gospel and yielded his life to Christ.

Billy Graham . . . (The story goes on and on).

Could Sunday School teacher Kimball possibly know what he started?

Do you know what God can do through you? Give Him a chance!

### THE WORD OF GOD

"This book contains the Mind of God, the State of Man; the Way of Salvation; the Doom of Sinners and the Happiness of Believers. Its doctrines are holy; its precepts are binding; its stories are true; and its decisions are immutable. Read it to be wise, believe it to be safe and practise it to be holy. It contains Light to direct you, Food to support you, and Comfort to cheer you. It is the traveller's map, the Pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's Charter. Here Paradise is restored, Heaven opened and the gates of Hell disclosed. Christ is its grand Object, our good its design and the Glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory, a river of pleasure. It is given you in life, will be opened at the Judgment, and remembered forever. It involves the highest responsibility, will reward the laborer, and condemn all who trifle with its contents."



# A SPIRITUAL AWAKENING

## PURPOSE & MEANING IN YOUR LIFE

by Billy Graham

Our newspapers and our television screens bring news of a hundred and one dangerous problems that could explode into a world conflagration overnight. If it were not for that "eighth wonder of the world," Henry Kissinger and his magic carpet, and the moral courage of Solzhenitsyn, we would have little hope from a *human* point of view. Each day seemingly adds to our already impressive number of problems and crises. A wave of violent crimes, mass murders, political kidnappings, massive drug abuse, rampant inflation, pollution, the breakdown of families, a jittery stock market—the list could go on and on.

What is wrong? It is almost a paradox that our nation, possessing all the economic affluence for enjoying life should stand on the very verge of disaster. As Americans we have at our beck and call all the necessary armaments for national security, but we are still insecure. We have all the material possessions deemed essential for happiness, but we are unhappy. Science has brought us close to a material paradise, but we also stand on the precipice of hell itself. Millions of people—including many who are reading this—are happy on the outside, but deep down something is missing: you are empty, bored, searching for purpose and meaning in life—or just putting your mind in neutral and taking a fatalistic attitude. A distinguished Britisher said recently that he visited an American home that seemed to have everything. There were three cars in the garage, a gorgeous living room laden with expensive furniture and a colour TV set, a kitchen filled with the latest gadgets, and a large pool with a beautiful patio. However, the lady of the house was reading a book entitled, "How to be Happy."

Things have become so discouraging that one woman awaiting the birth of her baby was quoted in the press recently as saying, "I don't want my child to be born in a world like this." A grandparent wistfully said to me, "I wonder what kind of world my grandchildren are going to live in. I'm afraid for them."

### National Crises

No one can deny the fact that our nations face one of the gravest crises of history. To be sure, there have been many earlier crises in national life. We faced a crisis during the Revolutionary War. We

faced a crisis during the Constitutional Convention. We faced a crisis during the Civil War. We survived all of these crises, and we emerged a stronger nation as a result. But now we face what I believe to be the most dangerous crisis in all of our history. Today we face not only the greatest atheistic ideology in history—but the greatest assembled military machine the world has ever known. The various summit conferences and the talks of detente should not lull us into a false peace.

But the greatest of all threats is disintegration from within.

Some have accused me of being a moral alarmist who leans on the panic button. But I have traveled over the world too much, talked privately to many of our national leaders, and sifted the fears and concerns of the average American too many times to be overly optimistic about the state of our nation. It is now possible to agree with Oswald Spengler that this generation will see the decline of Western civilization. The fissures have appeared and we cannot cement them. The road ahead is down, unless God intervenes. I once asked my long-time friend John Steinbeck what would save America. He thought a moment and thoughtfully answered "a catastrophe."

I see nothing wrong about being a realist: seeing things as they are, "telling it like it is." Indeed, the worst course of action would be to bury our heads in the sand and shrink or hide from the dangers that threaten to engulf us.

What are these dangers? What is the nature of the crisis that faces America? Do we have the spiritual resources to resist the dangers and survive the crisis?

### A Political Crisis

First of all, there is a political crisis! The furore over Watergate had a profound and unsettling effect on our nation. To me the most disturbing aspect of Watergate is not the crimes that have been committed, though they are bad enough. The most disturbing thing is the reaction of millions of young Americans who may become cynical and disillusioned with our whole governmental system. Unless this disease of the spirit is checked and reversed, it could undo us, we could come unglued. Democracy cannot survive when the people have lost confidence in it, and when confidence has been seriously eroded, no

democracy can function efficiently and effectively.

### Economic Crisis

Secondly, we face an economic crisis. We enjoy the highest standard of living of any nation in the history of the world. We are the best fed, the best clothed, and the best housed people in history. But we are also beginning to pay the price for our affluent living and our deficit spending. Just to pay the interest on the National Debt costs over one half billion dollars a week. Even an economic fool ought to see that this policy is leading to disaster. Inflation has hit every American. We have spent your money and our grandchildren's money. We may be the last of the big spenders. We are told that the energy crisis may be here to stay. We read in the press that a worldwide food crisis grips the world. We are even told that there may be a shortage of bread in this country by the end of the year. I was told the other day that the world is only one crop away from world-wide disaster. In other words, if we lose one crop, a famine will sweep the world on a scale that history has never known.

Thirdly, we face a wave of political terrorism. Some of my contacts tell me that it is only the beginning.

The problems that are mounting are very similar to those in pre-Hitler Germany.

### Moral and Spiritual Crises

But the supreme crisis that confronts us is neither political nor economic. It is moral and spiritual. And if we fail to solve this moral and spiritual crisis we may be doomed like the great nations of the past who failed to solve the crisis of the human spirit.

The signposts of the moral and spiritual crisis are all around us. Morally and spiritually our country is in mortal danger. Desperately millions are turning to Indian Gurus, the occult—and thank God millions are turning to the Bible. The popularity of "The Exorcist" indicates modern man's fascination with demons, evil and the devil.

The spiritual problem is an individual problem, not simply a political, governmental, educational or economic problem—it is one that rests with you and me. Society is made up of individuals, and there can and will be no lasting social reform until the individuals who make up society are reformed. The problems of society are caused by men and women in our society. We are a nation of individuals, and we are perilously close to reproducing the life-style of the people in the Book of Judges in the Old Testament, of whom it is said: "Every man did what was right in his own eyes." Take a hard look at America and all of its problems. It is not unlike a mirror in which you see yourself, with all the confusion, emptiness and self-centeredness that dwell in you. Jeremiah the

prophet said, "The heart is deceitful above all things, and desperately wicked; who can know it?"

Jeremiah lived more than 2,500 years ago. His nation was passing through a series of crises very similar to our own. Like America, Judah had a long history, and had passed through many crises successfully. Jeremiah, however, said that the crisis of his own day was deeper than any previous one.

Like modern America, the people of Jeremiah's time faced external enemies. The nation was threatened by one of the mightiest empires the world had ever known . . . the Babylonian Empire under King Nebuchadnezzar. As a result of this threat, the nation was torn and divided politically. Some advocated surrender. Some sought an alliance with another strong nation to establish a balance of power. Still others, wishfully thought nothing was wrong, and cried aloud: "Peace, peace, when there is no peace" (Jer. 8:11).

Like modern America, the people of Jeremiah's time were caught up in an economic crisis. Vast sums of money were spent to build fortified cities and to support large armies. Large amounts of money also went to pay tribute to foreign powers, and this meant the people were slowly being bled to death economically.

But also like modern America, the greatest crisis of the kingdom of Judah was moral and spiritual. Jeremiah said, "Were they ashamed when they committed abomination? No, they were not at all ashamed; they did not know how to blush." God had richly blessed the nation in the past, but the people abandoned God and chose to go it alone. Jeremiah warned that God's judgment would surely overtake them if they did not repent and turn to God.

#### At The Crossroads?

I am often asked, "Is America at the crossroads?" My answer is an emphatic "no!" I do not think that America is at the crossroads today. You see, the image of the crossroad implies that we are at a place where we can choose one or more roads to follow. I think we have already made a choice at the crossroads some time ago. I doubt that anyone can specify the exact time when this choice was made . . . but it has been made. We are well along the dead end road we deliberately chose to follow. In a nation which will pay an actor three million dollars to play in a pornographic film or make a heroine of an actress who displays her talents of sexual perversion on the screen; who not only makes heroes of people who are calling for the overthrow of the government, but pays them high fees for their speeches, then we are in deep trouble. America reminds me of a mental institution where the patients have taken over and have locked up the doctors. Our values are upside down. We are not thinking straight. The choice was made when America as a nation aban-

"BLESSED IS THE NATION WHOSE GOD IS THE LORD."

PSALM 33:12

doned obedience to God and to His moral law. We chose the road of secularism, hedonism, materialism, and moral permissiveness. It is true of course that there are millions of individual Americans who have not abandoned obedience to God or to His moral law. It is also true that millions of people are responding to the proclamation of the Gospel, but these encouraging facts should not lead us to self-delusion that all will work out; that the coming judgment will be averted; that our nation as a nation is following God.

#### The Bible Speaks Today

The Bible contains many warnings. The Apostle Paul in his letter to the Romans warned of the danger of deliberately forfeiting the truth of God and accepting "a lie." He said if they continued in this direction they could be sure they would reap the harvest of the evil they had sown. Three times Paul said, "God gave them up." There comes a point beyond which no nation, no community, no family, nor even an individual can go without being judged by God. When we reach that point of moral decadence and idolatry, "God gives us up." Nothing is left but terrifying judgment, both in this life and in the life to come.

Like the people of the time of Jeremiah, God has richly blessed us in the past. Our nation was founded on firm moral principles; our forefathers wanted this to be a nation in which God was honored. But what has happened? We have abandoned God, and we face the imminent danger of being abandoned by Him.

What is the answer to the crisis that faces us at this hour? In the midst of the current crisis the greatest mistake we could make would be to fail to diagnose the illness or to offer an effective remedy. To many in Jeremiah's day the answers seemed clear enough, or so they thought. If the crisis was political, the answer must surely be to take some sort of firm political action. If the crisis was economic, the answer must be to take some sort of economic action. But Jeremiah said these answers alone were futile. Jeremiah said the real crisis was moral and spiritual, not economic or political. The answer, therefore, could never be politics or economics. Before the economic and political problems were tackled, the nation must repent of its sin and turn back to God for forgiveness. The nation must seek again the way of God and walk in the law of God.

#### Man Must Return to God!

This is the only answer "ultimately" to America's problems. Yes, we do need

election reform laws to prevent another Watergate. Yes, we do need to take practical steps to avert a threatened economic recession. Yes, we need to change the structures of society so that there is more justice in the land. But all of these will fail if they are not linked with a return to God on the part of the people of this nation.

We have seen in recent days an amazing example of moral courage in the person of Solzhenitsyn. He was a bright young mathematician and artillery officer, a dedicated Communist, when he was thrust into the prison system of the Soviet Union. That system became a school where he met other prisoners, learned about the Democracy he had been shut away from. He also learned about God. It was while in prison that he began to talk about God and write about God. The Christian orientation of a Solzhenitsyn and a Pasternak comes to us as a surprise, but Anatoli Kuznetsov who has sought asylum in Great Britain told Malcolm Muggeridge that there is scarcely a single writer, artist, musician or scientist in the Soviet Union in whom a similar orientation was not to be detected. Muggeridge asked him how this could have happened, given the enormous anti-religious brainwashing job done on the people, and the absence of all Christian literature. His reply is memorable: the authorities, he said, forgot to suppress the works of Tolstoy and Dostoevsky.

Sitting in our safe homes, or going to a beautiful university, there is no single one of us who does not ask himself whether he could have the courage to lay his life on the line. Where did Solzhenitsyn get this kind of courage?

You can find the answer all the way through his books. He summarized it in a poem that was published in *Vogue Magazine* recently:

"How simple for me to live with you, O Lord! How easy to believe in you!

When, in confusion, my soul bares its self or bends, when the most wise can see no further than this night and do not know what the morrow brings: You fill me with the clear certainty that you exist and that you watch to see that all the paths of righteousness be not closed.

From the heights of worldly glory I am astonished by the path through despair you have provided me—this path from which I have been worthy enough to reflect your radiance to man.

All that I will yet reflect, you will grant me. And for that which I will not succeed in reflecting, you have appointed others."

You may be among those "others." It is time to believe again. It is time to hope again. It is time to sing again. It is time to stand up and be counted again. But you can only do it, and the nation be blessed, if first you have peace with God.

# A COLUMN OF TRIVIA

## ED. NOTE

This has become an interesting column since we started it awhile ago.

Baker Book House Publishers even sent us a little book of "1800 little known facts" called "Salted Peanuts" (You can't leave them alone!) in case we run out of material. Anything that we don't identify—blame it on Baker Book House. Incidentally, it's a cute and laugh-filled book. Costs \$1.25.

Other folk have sent or phoned in their beefs. Wish they'd send the product itself. I could really write after a sizzling steak!

Some of the trivia is interesting, good, or even trivial. Hope you like or endure them.

## THE LABOURER AND HIS HIRE

The Bible says the "labourer" is worthy, to use our colloquialism, of an honorarium. The labourer in the Bible context, is the one who is a servant of the Lord Jesus Christ and His Church.

Yet it is amazing that even in a cost-conscious day, speakers and singers can be invited to minister at services, banquets and church related activities, and neither travelling expenses nor honoraria are considered necessary.

One friend spent 12 hours in preparation, travelling and ministering to a group of Christian men; professional men—lawyers, doctors, teachers, etc. At the close of the service he received a verbal "thank you." No more.

Yet if "service" had been rendered by the majority of the professional men present, a bill would invariably be sent to cover "professional services rendered."

Our friend was earning about \$6,000 a year. He had to use a car, time and training for his ministry. Why such a disparity in what we consider "service"? Paul was adamant in his insistence that those who serve the gospel should live of the gospel.

Singers and other musicians who must pay large sums for continuing training, plus time and travel, are invariably neglected in this consideration.

Perhaps Churches and Christian groups should consider putting their work on a good, equitable, business basis. No one wants to "profit" from the ministry. But expenses and honoraria are obligations to be met.

## HIS AND HERS

Someone saw a rather buxom teenager wearing a T-shirt with a big HIS printed across the front. The dear girl thought she

was bearing a witness for the Lord. Our communicator heard some uncouth young men make ribald remarks about wearing the twin T-shirt with HER printed on it. He said our article in the Sept./74 Recorder on "BUMPER STICKER GOSPEL" was truer than we thought.

## PAY DIRT

A friend has an interesting summer job—painting those solid and broken lines that divide our highways. His little putt-putt machine lays down a perfect line, and throws up a fine mist of excess paint. It lands on his clothes when the wind is wrong, and his once blue jeans are stiff and white.

This last summer he was hailed from a passing V.W Bug.

"Hi mac, I'll give you \$15.00 for those pants." He looked up to see the Bug driver waving a couple of bills at him.

He looked down. Dirt. Sticky white paint. "Pay dirt," he muttered to himself, "and me without another pair to change into."

Reluctantly he waved the car and the \$15 on.

What is this obsession with dirt? Dirty clothes (not just blue jeans although the dirty, ragged ones worn are bad enough), but for men and women (or should that be boys and girls since immaturity is indicated) being unkempt in clothing, dirty, long uncombed hair, scraggly beards—the whole appearance of slovenliness seems to have captured the Christian community. And they not only pay more money to be dirty, but they pay in respect, witness and spiritual effectiveness. We must like dirt after all.

## The "Now I've Seen Everything" Dept.

I wish I had seen it to vouch for it. But I can't, so I must pass it on as hearsay—on good and reliable grounds.

It seems there was a Hallman's "Head of Christ" propped up on the bathroom washbowl. And eyeing it carefully, scissors in hand, was the hero of the tale, carefully cutting and combing hair and beard to approximate the beautiful artistry of Hallman. Now for a seamless robe and sandals . . . I still can't believe it. If only we would emulate Jesus' character, instead of trying to look like an artist's conception of Him . . . !

## PERVERTED POETRY

The following poems are not intended to shock you (though that may be helpful) but to show what can happen and is happening when people lose their awe and reverence for God, when they seek a familiarity with Jesus Christ, and when they no longer fear to touch holy things with unholy hands.

These poems might stir a new concern for what our young people are being confronted with today.

In an English textbook controversy in West Virginia, the following poem is used as an example of what young people have to read.

### MOTHER, THERE'S A STRANGE MAN WAITING AT THE DOOR

"Mother, there's a strange man waiting at the door,  
With a familiar sort of face you feel  
you've seen before;  
Says 'is name is Jesus  
and can we give 'im 'alf a crown,  
says 'e's run out of miracles  
and now 'is luck is down.  
Yes, I think 'e is a foreigner, Egyptian  
or a Jew."

by Roger McGough

The second poem is from "New Hymns for a New Day" published by the Youth Departments of the W.C.C. and the World Council of Christian Education. (This is Christian? This is Education?)

"It was on a Friday morning that they took me from the cell, and I saw they had a carpenter to crucify as well. You can blame it on to Pilate, you can blame it on the Jews, You can blame it on the devil, It's God I accuse. You can blame it on to Adam, You can blame it on to Eve, You can blame it on the apple, but that I can't believe. It was God that made the devil, and the woman and the man. And there wouldn't be an apple if it wasn't in the plan. Now Barrabas was a killer, and they let Barrabas go, But you are being crucified for nothing here below. But God is up in heaven and he doesn't do a thing, With a million angels watching, and they never move a wing. To hell with Jehovah, to the carpenter I said; I wish that a carpenter had made this world instead. Goody and good luck to you, our way will soon divide. Remember me in heaven, the man you hung beside.

CHORUS:  
It's God they ought to crucify, instead of you and me I said to the carpenter, a hanging on the tree."

## DR. J. I. PACKER TO BE SPECIAL LECTURER

The Annual Academic Lecture Series for 1975 will be presented by the outstanding author, lecturer and speaker

**DR. JAMES I. PACKER,**  
Associate Principal  
Trinity College, Bristol, England.

Dr. Packer's six lectures will be:

### THE GIVER OF LIFE: THE HOLY SPIRIT & REVIVAL

1. The Phenomenon of Revival.
2. The Outpouring of The Spirit.
3. The Analysis of Revival.
4. Revival and the Reforming of the Church.
5. Revival and God's Purpose for the World.
6. The Quest for Revival.

HOLD THESE DATES:

**APRIL 8-10, 1975**

10:00 a.m.—11:00 a.m.  
1:00 p.m.—2:00 p.m.

ALL LECTURES IN

WALMER RD. BAPTIST CHURCH

Walmer Rd. at Lowther

(Parking Limited. Use East/West Subway—Spadina Station.)

## FRESHMAN PICTURES

### FRESHMAN PICTURES

**Group 1—L-R**  
Sandra Nichols, Ralph Mortimer, Theresa Klaver,  
Masaharu Aoshima

**Group 2—L-R**

Front: Al Deigle, Garry Blinch, Paul Bramer, Mary  
Guzzo, Willena Cummins, Kicher Firmen, Ronald  
Gumbley, Michael Finnigan, William Findlay  
2nd: Bob Abbott, Bruce Bolton, Bryan Coker, Brian  
Bell, Bob Duffield, Rick Eby, Bruce Davis  
3rd: Ken Abel, Isaac Amarim, Bruce Cook, Henry  
Brglez, Paul Dyck

**Group 3—L-R**

Front: Laura Morris, Nancy Roberts, Jean Gower, Barbara  
Fast, Sue James, Terry Semenach, Debbie  
Lymburner  
2nd: Don Boyd, Judy Letsch, Janet MacDougall, Kristine  
Hubley, Elizabeth Sloan, Beatrice Schmoll,  
Fern Hartwig, Mark Fullerton  
3rd: Byron Dyck, Peter Kirwin, Norman Elstone, Paul  
Kennedy, Eugene Schwartzentruber

**Group 4—L-R**

Front: Terry Wigmore, Dennis Quin, Marguerite Moniz,  
Lydia Kolesa, Helen Wyse, Ken Weaver, Gary  
Waite, Murray Stephenson  
2nd: Ron Taylor, Paul Johnstone, Mark Haines, Rick  
Praino, Marilyn Schulkins, Doug Winstanley,  
Sammy Ngewa, Bruce Russell  
3rd: Kelvin Mutter, John Hele, Gerald Mesney, Sheldon  
McRann, David Ndungu, Stan Martin, James  
Loney  
4th: Paul Hooper, Gordon Wilson, Richard Hahn, Alan  
Hutchinson, Kevin Metcalf

**Group 5—L-R**

Front: Norma Kelley, Connie Hamacher, Annette Verkuy, Karen Sauer, Arlene McRury, Anita Wideman, Laura Anderson, Mary Ellen Reibing  
2nd: Karen Peltman, Lynda Scott, Sharon Hill, Florence Koimjoan, John Halvorsen, Kathy Jeffery, Joyce Gregorson, Janice Belby, Cyndy Bowen, Lorraine Cooke  
3rd: Linda Bickle, Brenda MacKenzie, Lynn Smith, Sherri Martin, Lorraine MacGregor, Gail Lawson, Eleanor Bramer, Robert Archer, Grant Whittaker  
4th: Tom Kennedy, Arthur Fuller, Douglas Hincks, Ron Humphries, Craig Oliver, Roger Smith

**Group 6—L-R**

Front: Shirley Mills, Debbie Makohoniuk, Jean Martin  
2nd: Beth MacDonald, Edith Campbell, Deb Dayne, Michelle Grant, Ruth Gentry, Cindy Hormann, Betty Knight, Minnie McNeilly  
3rd: Janet Ellis, Julia Aitken, Crystal Lightfoot, Jennifer Frew, Sandy Dunham, Margaret Garrison, Jackie Cook, Judy Becker  
4th: Bob Coghill, Craig MacMillan, Mark Dobell, Gerald Burke, Dan Gordon

**Group 7—L-R**

Front: Barbara Trewin, Sandy Hicks, Ruth Morton, Lydia Galeone, Carolin Hogenbirk, Heather Bain  
2nd: Lillian Graham, Carolyn McCullum, Jeanne Best, Lorette Wisler, Gwen Belby, Jane Kim  
3rd: Brian Mann, Evelyn Mann, Gloris-Ann Hamilton, Brian McKenzie, John Gerrard, Bob Jarison

**Group 8—L-R**

Front: Barb Gibbons, Martha Putnam, Diane Taylor, Lois Ryan  
2nd: Andrew Oliver, Gord Rutledge, Philip Ralph

**Group 9—L-R**

Front: Lois Lundy, Donne Soucoup, Carol Tipp, Karen Richey, Bob Elliott, Paul Havercroft, Nancy Rendle  
2nd: Faith Ann Matthie, John Kessler, Dianne Bour, Debbie Brown, Beth Armstrong, Mary Wood  
3rd: Leah Tedoroff, Bernadene Broad, Christine Badley, Sue Gillies, Patricia Gerrard, Patricia Thomas  
4th: Gary Longhurst, Jim Head, Denis Snider, Tim Germain

**Group 10—L-R**

Front: Sharon Schurman, Debbie Small, Betty Stevenson, Beverley Metcalfe  
2nd: Marcia Wright, Jane Evans, Carrie Warren, Erica Hartwig  
3rd: Dwight Wideman, Gary McNaughton, Kerry Skinner

## ANNUAL GLOBAL MISSIONS CONFERENCE

January 28-31, 1975

**Theme: "THE GREAT DESIGN"**

(The theme is taken from the minutes of the first and founding meeting of the College, May 14, 1894: "The Great Design of the School, is the training of consecrated Christian men and women for Christian service at home and abroad."

**Theme Speaker: DR. WARREN WEBSTER,**  
General Director,  
Conservative Baptist Foreign Mission Society.

Plus other speakers and missionaries representing  
Missions around the world.

Films — Discussion — Literature — Messages  
Friends are welcome.

Morning & Evening sessions in Walmer Rd. Baptist Church,  
(except Thursday evening).  
Afternoon sessions on Campus.

Friends are welcome

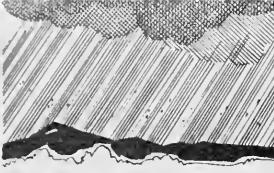


freshmen



1974-75





## "We're heading for a holocaust"

The headline was under the by-line of Sidney Katz, a free lance writer on social problems whose articles often appear in the Toronto Star. This time he was writing about the alcohol problem which has risen to epidemic proportions in Canada.

A year ago, the Recorder carried an article "The Elbow Benders", that mentioned the increasing alcohol problem, not only in society, but in the church. Some scoffed, some said it was realistic. Some were horrified.

Now in a single week, Canadians are told that we are fast becoming a nation of problem drinkers, if not alcoholics. Lying before me are articles that indicate a national sickness. As Katz says: "I am worried sick by the steadily rising per capita consumption of alcohol. Here's why: It's axiomatic, proven in 20 different countries, that as the per capita consumption of alcohol goes up, so do a lot of other frightening, undesirable things."

A larger percentage of teenagers are drinking, and one medical report establishes that "1% of all 16 year olds are alcoholics."

A pathologist, responsible for the pathology on all motor vehicle fatalities, told the editor that 87% are directly related to alcohol.

A report from the U.S. in "The Journal of

The Addiction Research Foundation" (Aug. 1, 1974) headlines that the "U.S. Pays \$25 Billion for Alcoholism." The outlay in legal and court fees, medical and welfare costs and hundreds of side effects (broken families, orphaned children, fires and automobile accidents, etc.) is astronomical, and is not compensated by the taxes collected.

Drinking is not "adult" nor "mature." Laws that forbid the sale of alcohol at certain times are not "blue" nor backward. Indeed, a fully responsible government should be making its sale and availability restricted. Advertisements and commercials should not be allowed to present a well lubricated life as the only full life. Usually it is the opposite.

But the deep concern, and the reason for this article, is the fact that more and more Christians have become social drinkers.

Recently, a Christian Social Worker speaking at a Women's Retreat, appalled her listeners with facts and figures and literature that relate to Christians and drinking.

The writer recently sat in a meeting with a respected Christian businessman who reeked of alcohol, the odour only partially hidden by his furious sucking on mentholated candies.

Perhaps the holocaust that Katz mentioned will be more than social and national breakdown. It could inflame the church, not with spiritual zeal, but with reproach and contempt. This may be the day for a return of Billy Sunday's preaching against "demon rum" and all its evils. Let Christians take heed and keep themselves "unspotted from the world," lest a spiritual holocaust overtake us.

**DECAY  
is APPARENT...**

Canadians have looked askance at other nations who, in forgetting God, and the heritage of their forebears, have begun the long slide down hill; nationally, morally, spiritually and socially. A recent report from England says that less than 29% of those polled now believe in God. The report from Canada is only 30%, not much better. Why this spiritual decay?

Films were once advertised as from Sweden or France; pornography and its explicit descriptions came from England (the Empire has really cracked up!); and Hollywood has shown the decadence in North America through its portrayal of the violence and masochism that is supposed to be "adult" or "mature." No wonder the Bible says "except ye become as little children ye cannot enter the Kingdom of Heaven." May God save us from the world's concept of "adult" and "maturity"!

Recently, the Dominion Convention of the Canadian Legion adopted a report from their Action Committee that said in part: "Developing imperceptibly at first, but with increasing signs of rapid erosion and deterioration, an abyss is stretching across our country and threatening to engulf us in its mire . . . we refer of course to the indisputable knowledge of the decline in our moral standards; the rejection of authority; the lack of support for law and order; the increase in the use and abuse of drugs; the vast increase of the crime rate; the reticence of the citizen to become involved, and the breakup of the family unit."

The Canadian Legion speaks strongly to these issues. So does the Bible. So has the Church. And for the past two years the Recorder has sought to rally concerned Christian citizens against these body and soul destroying, anti-God and anti-Christ forces. Our spiritual and social responsibility is strong and heavy.

Don't say, it can't happen in Canada. It has happened in England, once the bulwark of Christianity and Empire. It is happening in the United States of America. It is happening in Canada according to perceptive Dr. William Fitch of the Church Renewal Foundation.

The decay is apparent but not irreversible. Long ago, God gave the solution to national upheaval and decay in words we must heed today:

"IF MY PEOPLE, WHICH ARE CALLED BY MY NAME, SHALL HUMBLE THEMSELVES, AND PRAY, AND SEEK MY FACE, AND TURN FROM THEIR WICKED WAYS; THEN WILL I HEAR FROM HEAVEN, AND WILL FORGIVE THEIR SIN, AND WILL HEAL THEIR LAND." (2 Chronicles 7:14)

## PSALM 23 BY DAVID THE KING

A Song of Joyous Thanksgiving  
paraphrased by Mary Goforth Moynan '23

Dear Lord, You have indeed been my Shepherd all my days; I know I shall never want for any good thing.

As a child You made me to lie down in the green pastures of a Godly home.

You have so often led me by the still waters of spiritual retreats, where You have restored my soul.

I have ever been led to the paths of righteousness, and a rewarding fellowship of service. And, though I now walk through the valley of the shadow of death, I will fear no evil—no, not even the agony of separation—or that horror of Satan's attacks in a darkness of spirit—no, nor even those long haunted hours of loneliness—No! I will fear no evil! For You are with me!

Your rod and Your staff they comfort me—I feel so protected!

You constantly spread before me a table of good reading, as food for my soul.

You have anointed my head with the oil of indescribably precious friendships.

Oh! how my cup is running over with Your love!

Yes, all my life You have showered me with daily evidences of Your goodness and mercy. And—I look forward to a Home in Heaven, for You promised to prepare a place, and come again to receive me unto Yourself.

I know You will keep that promise!

So, I shall dwell in the House of my Lord—For ever—and ever—and ever!

Thank You Lord!—Thank You!

—Amen—



## DR. FRANCES WHITE JOINS FACULTY

Our Community Life Department has been enriched by the presence of new faculty member Frances White, M.A., Ph.D.

Dr. White comes to O.B.C., not only equipped with training and skills in psychology and human development, but she adds the dimension of missionary service (Africa, A.I.M.) and the vision and concern that should be part of every Christian's life.

At the College, Dr. White is engaged in teaching in the Christian Life in Community area, and in counselling with students.

Already she has made a big contribution to College life and training.

At press time, Dr. White is in need of prayer. She suffers from an unusual eye condition and at present is receiving treatment in the famous Johns Hopkins Hospital, one of the few places able to treat her condition.

Pray for Dr. White. And let us thank God for sending her to us.



Bill Pearce with Larry Mayfield.



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### O.B.C. RADIO LOG

O.B.C. now has a daily (4 days a week) radio broadcast. If you can pick it up—why not listen, share and pray.

And write to us if you do pick it up.  
Station CHOO (Whitby, Ont.)  
1390 on the dial

Monday-Thursday, 3:15-3:30 p.m.  
It will do your heart good!

### TIME'S PACES

When as a child I laughed and wept,  
Time crept.  
When as a youth I waxed more bold,  
Time strolled.  
When I became a full-grown man,  
Time ran.  
When older still I daily grew,  
Time flew.  
Soon I shall find, in passing on,  
Time gone.  
O Christ! wilt Thou have saved me then?  
Amen.

(These lines appear on an old clock in Chester Cathedral, England)

## HEAR THE MUSICIAN'S MUSICIAN . . .

IN THE

O.B.C. MUSIC ARTISTS SERIES

JANUARY 18, 1975 at 8:00 P.M.

### KNOX PRESBYTERIAN CHURCH

(Spadina Ave. at Harbord St.)

BILL PEARCE

OUTSTANDING TROMBONIST  
BASS-BARITONE SOLOIST  
NIGHTWATCH RADIO BROADCAST

and

LARRY MAYFIELD

PIANIST — ACCOMPANIST

THIS IS A MUST EVENING FOR YOU.  
HOLD THAT DATE!

# Getting ready TO MOVE!



THE owner of the house which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move.

At first this was not a very welcome notice. The surroundings here are in many respects very pleasant, and were it not for the evidence of decay, I should consider the old house good enough. But even a light wind makes it tremble and totter. The foundation is weak, the windows old and dingy, and much of the roof has blown away. So I am getting ready to move.

I used to dread the thought of moving out of my old house, and yet I knew that sooner or later I would have to do it. I knew that everyone has to do it. I dreaded it because I was not sure where I would move to. Like all my neighbors, I never spoke much about the inevitable moving day, but I pondered over it a good deal.

One day I heard about a fine new home that a very dear friend has gone to prepare for people like me. I began consulting maps of the new place, and reading descriptions of the inhabitants. One who visited it has returned, and from him I learned that it is beautiful beyond description—language breaks down in attempting to tell of what he heard while there. He says that, in order to make an investment there, he has suffered the loss of all things that he owned here, and even rejoices in what others would call making a sacrifice.

Two or three times I have been down by the border of the river that forms the boundary, and have wished myself among the company of those who were singing praises to the King on the other side.

Many of my friends have moved there. Before leaving they spoke of my coming later. I have seen the smile upon their faces as they passed out of sight.

So I investigated the prospects of my obtaining an inheritance there, in that new place. To my amazement, I found that a beautiful mansion has already been reserved for me, all paid for, and that I could have a certified title to it free—if

I would apply for it in time. This wonderful offer has been made possible because the dear friend of mine who went on ahead is now King of the new land, and He has obtained all this for me. "By His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12). So—although I am ashamed when I think of how many times I have sinned against Him, and yet He loves me and makes me this wonderful offer—I have accepted it at His hand and I am getting ready to move.

Often I am asked to make some new investments here, but my answer in every case is, "I am getting ready to move."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Corinthians 5:1).

The Lord Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6).

And now may I remind you, my dear neighbors, that you also will soon have to move out of your present houses. The offer in the new land is still open to you, but you must hurry. "Now is the accepted time," the King says, and tomorrow may be too late. He says it is now offered to you as a free gift—"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). As for me, I have received Him as my Lord and Saviour, and am happy—I am getting ready to move.

*PUBLISHED WITH PERMISSION  
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## "NINE REQUISITES FOR CONTENTED LIVING"

Goethe, the great German writer of the past century, gave these "Nine Requisites for Contented Living."

1. Health enough to make work a pleasure;
2. Wealth enough to support your needs;
3. Strength enough to battle with difficulties and forsake them;
4. Grace enough to confess your sins and overcome them;
5. Patience enough to toil until some good is accomplished;
6. Charity enough to see some good in your neighbour;
7. Love enough to make yourself useful and helpful to others;
8. Faith enough to make real the things of God;
9. Hope enough to remove all anxious fear concerning the future.

*(Retirement Is What You Make It)*

### NOTE:

This and several other quotes found in this issue are taken from *Retirement Is What You Make It*, by D. Shelby Corlett, published by Warner Press (G. R. Welch in Canada), price \$1.50. You will enjoy it

## LIVE, DON'T JUST EXIST

Whatever your residence, live, don't exist. In any living situation we can follow these suggestions offered by someone for making life more than an existence:

- Do more than exist; live.
- Do more than touch; feel.
- Do more than look; observe.
- Do more than read; absorb.
- Do more than hear; listen.
- Do more than listen; understand.
- Do more than think; ponder.
- Do more than talk; say something.
- Do more than meet people; love them.
- Do more than pity; help.
- Do more than live and let live; live and help live.
- Do more than offer advice; pray.

*(Retirement Is What You Make It)*

## THEY CALL ME OLD

They call me old—they see my whitened hair,  
My wrinkled face; my toiling up the stair  
With painful pace; my deeply furrowed brow,  
My shoulders stooped; my thin hands, withered now,  
Trembling and drooped.

But could they see my heart and peer within,  
They'd find a youthful part, for nothing thin  
And wrinkled, earthly born,  
Would they see there, but one as young as  
morn  
And far more fair.

What does it matter, then, that I am gray;  
That this frail frame has been seized by decay?  
Though silver is my hair, sweet flowers of  
gold  
Are blooming everywhere: my heart's not  
old!

And so this tenement of crumbling clay  
Is but a hut I rent for one short day.  
Love's wondrous house in peace awaits  
now for me,  
With joys that shall increase eternally!

*(Retirement Is What You Make It)*

"THOSE THAT BE PLANTED IN THE  
HOUSE OF THE LORD SHALL  
FLOURISH IN THE COURTS OF OUR  
GOD. THEY SHALL STILL BRING  
FORTH FRUIT IN OLD AGE."

*PSALM 92:13-14(a)*

# DO YOU ? DICE ? GAMBLE ?

That noise you just heard is the violent disclaimer of the Christian community: "Certainly we don't gamble!"

Well, someone does. In *Psychology Today* (March, 1974 issue), they chronicle the disastrous life confronting some 10 million people who have become addicted to gambling to a degree as serious and as consuming as alcoholism. In the report they try to measure the tragedy of gambling addicts who borrow heavily, often steal, commit crimes to get money, and regularly lose, only to try again.

This of course might just be symptomatic of a certain type of life that requires excitement or longs for a fast, easy dollar.

But then we read that most of these addicts began in a small way: bingo (in churches yet!), horseracing, poker, slot machines, lotteries (often run by government or other worthy organizations such as our Canadian Olympics). When the novelty or early excitement wore off, or when the lotteries stopped (as most do before long), the desire has been developed and the addict is hooked.

For governments or organizations to say: "People gamble. They always will. We only want to tap the market as an income source for government while giving people what they want," is unworthy of high idealism. And the evil by-product of compulsive gamblers and addicts must inevitably increase, whatever questionable value there was originally.

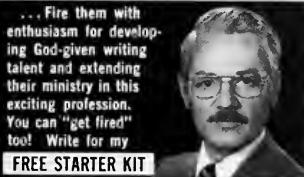
The Metro Toronto Council has asked Ontario to operate a lottery to reduce property taxes. Our representatives cannot be travelling widely or be investigating lotteries in other states and countries. Most of them have failed. The others do not add dignity, nor eventually, sufficient funds for those places that carry on lotteries. There is an unseemly savour about them.

The Christian community is too often beguiled into activities that can only tarnish their testimony, and often thwart their spiritual growth. You never get something for nothing, except God's free gift of love. Otherwise you pay and pay and pay.

"In everything, by prayer and supplication, let your requests be made known unto God." It's the best way.

READ: "WHAT YOU SHOULD KNOW ABOUT GAMBLING," by William J. Petersen, (Editor of *Eternity Magazine*), Price \$1.50.

# I FIRE WRITERS!



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## HOW TO LIVE A HUNDRED YEARS HAPPILY!

1. Don't be on the lookout for poor health.
2. Keep usefully active.
3. Have a hobby.
4. Learn to be satisfied.
5. Keep liking people.
6. Meet adversity valiantly
7. Meet the little problems of life with decision.
8. Above all, maintain a good sense of humor, best done by saying something pleasant every time you get a chance.
9. Live and make the present hour pleasant and cheerful.
10. Keep your mind out of the past and keep it on the future.

(Retirement is What You Make It.)

## ONTARIO BIBLE COLLEGE

### 180 Voice Choir

#### PRESENTS

## *The Messiah*

by Handel



KITCHENER  
BENTON ST. BAPTIST CHURCH  
DEC. 1 - 7:00 P.M.

HAMILTON  
PHILPOTT MEMORIAL CHURCH  
DEC. 6 - 8:00 P.M.

TORONTO  
THE PEOPLES CHURCH  
DEC. 7 - 8:00 P.M.

LONDON  
CENTENNIAL HALL  
DEC. 8 - 2:45 P.M.



# SPECIAL TO PARENTS

## A LETTER FROM A FATHER

A close relative of the editor wrote a letter of appreciation for the Recorder. With his letter he included a beautiful sentiment that I thought I would pass on to other fathers. It might mean something to them. And perhaps if more of them did what it says now, it might save estrangement later.

"I picked up my son last night, when I came home from work. He's only three but big for his age, with dark blond hair and very fair skin. I love him very much. I came home a little later than usual, and as he had been on the go all day, he was exhausted. He just lay against my shoulder, arms hanging limply at his sides. His hair smelled nice, even though it was damp and muggy. The day had been very hot.

"My little son plays hard every day. He swings, and pedals his tricycle, and chases after the bigger kids, trying to catch them or be like them. His stumpy legs get tired, and he gets hot and thirsty. At the end of the day, he's all in.

"So when I picked him up this particular day and held him, I felt very close to him. As if he was actually a part of me. And as I was talking to him and he was saying a word or two to me, I thought how sad it will be when he becomes too big to hold any more. It won't be long before that happens, and something beautiful about our relationship will slip away forever.

"I wonder if my father feels the same way about me, or did at one time. I mean if you really love your son, shouldn't you be able to hold him once in awhile and have him depend on you completely, even if it is just for a brief period of comfort? I think so. It bothered me that my father couldn't do that anymore, not for my sake but for his. Because I'm a father too and it will bother me when I can't hold my son anymore."

## AND ONE FOR MOTHERS

In the September 1974 issue of the Recorder, we carried several articles about the home and its need for a spiritual foundation. Is it worthwhile having family devotions, and encouraging the children in the things of God?

The following letter was received by

someone near to the editor, and was shared with tears, laughter and thanksgiving. The writer is about 25 years of age, a university graduate and a mother-to-be. She had grown cold and indifferent to spiritual things until—but read the letter and rejoice. You might want to show it to your son or daughter.

Dearest Mom:

There is so much that I want to say to you that this letter might be a little disjointed as I try and sort out thoughts and feelings. Have patience with me as you always have.

In this past week, your letters and love have been pouring in much to my delight and discomfort—I could never be as faithful as you have. I wish I had your strength of faith and knowledge, though perhaps I have been held up by my naivety in faith, than by my complete knowledge of it. That sounds incorrect, somehow, but I'm not sure how to change it. You may have surmised from previous letters that I have at last begun to learn what it means to have a close relationship with Jesus Christ. It's taken me long enough, hasn't it? But it came through reading *Beyond Ourselves* and through the practical way that Catherine Marshall writes that I began to realize just what I was missing. It has been slowly happening for a while anyway, when I found myself more full of anger and hate than joy and love, and when I found myself sitting waiting for something to "happen"—though I didn't know what it was.

So I am beginning to realize the love of God, the answers to prayer, and the void that there is when one is apart from Him. I know that I need teaching and training for I have found that I don't really know what Jesus Christ is like in spite of all the years as your daughter. I am glad that the church we go to is evangelical and alive, so that I am not blocked in that direction. And I have become more and more aware of the love that you and Dad have for us and have had for us. I have realized it before but have not appreciated it as much as I do now. I guess that you can't thank someone properly for loving you, but I do try. You have meant so much to us and to me particularly that I find it rather hard to express and explain it.

The news that first came of your pending surgery came as a shock as it was read with great dismay and trepidation. But even as the tears flowed, I felt peace and contentment inside. It hurt to know that something might happen to you, and I hated the thought of it and the thought of the pain you would have to face, but somehow there was the feeling that it was all ok. I don't understand why this has to happen to you and at times I don't even see how this will bring honor and glory to God, yet I still knew that you and the rest of us were in His hands and that He cares for us as a father cares and so we don't have to really

worry. It's to that thought that I've been clinging.

And so, as I said to Dad, I wept for you but even more so I've wept for my cold spiritual life. Sad isn't it? It's hard for me to say all this. Our family love is still there. And gets stronger as time goes on. But much of this would be so much easier to bear if we could pray and share together. Please pray for us. I know that I ask this selfishly, especially with all the trouble and problems that you have yourself, but I still ask for prayer. God has been so good to us that I know something will happen in our lives. This all sounds really disjointed, I know, but I guess that what I'm trying to say is that since we've been married we just haven't tried to make Christ Lord of our home and lives and I am really regretting it. And with a baby coming, I am realizing the necessity of it.

And so I praise God for the way that He has looked after you and us and the care and love that He gives us. I pray too that He will work in my husband's life so that I don't feel so alone and so that we can bring up our child in the way that God wants us to.

Mom, we do love you and are so thankful that this grandchild will have a Gramma and Grampa like you both. So I close, with prayers for you and your recovery, and with much love for a wonderful Mom.



## The Homeland

### Think

Of stepping on shore  
and finding it  
Heaven!

Of taking hold of a hand  
and finding it  
God's hand!

Of breathing a new air  
and finding it  
celestial air!

Of feeling invigorated  
and finding it  
immortality!

Of passing  
from storm and tempest,  
to an unbroken calm;

Of waking up  
and finding  
yourself  
HOME!

**Hallelujah!**



# GOD OF 1000 COMFORTS

Della Soper\*

It's bedtime Lord, and I'm tired. Not so much from physical activity as from being "thought-full".

Deron started things rolling this morning by throwing his pyjamas across the bedroom after I'd told him at *least* sixteen times, "Put your pyjamas neatly under your pillow, dear." Then he left the cap off the toothpaste (he prefers to squeeze it through the hole in the middle anyway) and left the bathroom a disaster area. That child! But seven-year-olds tend to be somewhat less than tidy. I love him anyway. There's a seven-year-old down the street who hasn't anyone to care whether he's neat or not. I am thankful You made me to care.

"IN THE MULTITUDE OF MY  
THOUGHTS WITHIN ME THY  
COMFORTS DELIGHT MY  
SOUL..."

10:15 A.M.: The dental assistant called to remind me of an appointment. I laid the receiver down and the figures on the dial tempted me to worry about all the money needed for dental care of these seven Sopers and for the special orthodontic work required for Dana. But the tempter of the saints slithered away defeated when I faced him with an "It is written" from Your proven, comforting Word, "But my God shall supply all your need according to His riches in glory by Christ Jesus."

"IN THE MULTITUDE OF MY  
THOUGHTS WITHIN ME THY  
COMFORTS DELIGHT MY  
SOUL..."

I had barely started on a long neglected job, painting the kitchen cupboards, when the phone rang. Did it have to be that lady who loves to talk? 'Time's slipping away . . .' I mused impatiently. But You gently rebuked me with 'What's more important, paint or people?'

"IN THE MULTITUDE OF MY

THOUGHTS WITHIN ME THY  
COMFORTS DELIGHT MY  
SOUL..."

Early afternoon and I attacked the rot-settes on the bottom of our bathtub with cleanser and a toothbrush. Such an intricate job! How does dirt lodge so expertly in every little crevice? Isn't it like me, Lord? I'm so prone to spiritual dirt-collecting and so, imperceptibly, it becomes encrusted. Thank You for the 'cleanser' and 'scrub brushes' of Your Word.

"IN THE MULTITUDE OF MY  
THOUGHTS WITHIN ME THY  
COMFORTS DELIGHT MY  
SOUL..."

Off to the store to pick up a few needed items. You helped me there, Lord. I need Your wisdom increasingly when shopping. But I still feel a dreadful twinge when I think of what Mrs. Vankleek said to me in the store. I don't believe I deserved the accusation that was levelled against me; I thought I had done what was right. Again, Your Word was a balm to my injury, reminding me that speculation as to my own guilt or innocence and endless introspection is forbidden. Only You are the final judge, and I gladly relinquish my place on the bench to You!

"IN THE MULTITUDE OF MY  
THOUGHTS WITHIN ME THY  
COMFORTS DELIGHT MY  
SOUL..."

At last I had a few minutes to do some ironing . . . or perhaps I ought to have written that letter to Joan? Actually I should have been preparing something for our ladies' meeting tomorrow; which reminded me that my hair needed washing. And what was that on my desk? . . . More stencils to cut for the church? 'Oh, Lord, I'm too busy!' I complained. I sighed, ruminated then amended my decision. 'I am busy, Father, but happy I'm busy under the canopy of Your love. There are so many people whose lives are hectic but purposeless.'

"IN THE MULTITUDE OF MY  
THOUGHTS WITHIN ME THY  
COMFORTS DELIGHT MY  
SOUL..."

Supper and devotions over, I bathed our little Grant. Not completely dry and wearing only his tiny pair of glasses, he 'streaked' from bathroom to bedroom. I thought of the bizarre exhibitionism of the ever-

increasing 'streakers' among those who long since graduated from kindergarten and lollipops. The whole corrupt world engulfed me. Is this all my children have to face as they grow up—is there no hope for our society? Such impertinence I had! Did I think You are not infinitely more interested in our children than we are as parents? Your arm is not shortened that it cannot save, nor is Your ear heavy that You cannot hear the cries of Your people.

"IN THE MULTITUDE OF MY  
THOUGHTS WITHIN ME THY  
COMFORTS DELIGHT MY  
SOUL..."

Father, today I've had many aggravating incidents, confronted perplexing people and contended with an imperfect 'me'. My thoughts have been legion. Thank You for giving me Your overcoming legion of comforts. Goodnight.

\*Psalm 94:19

"Mrs. Soper attended the Decision Winning School held at O.B.C. in July. Decision Magazine accepted one article from her pen. We have accepted the other. Congratulations. Della also took one of our College evening extension courses.



## DATES TO HOLD

### FOR ALL OUR FRIENDS:

• BACCALAUREATE SERVICE  
Walmer Rd. Baptist Church  
APRIL 25, 1975 at 8:00 P.M.

• GRADUATION SERVICE  
Varsity Arena  
APRIL 26, 1975, 7:45 p.m.

### FOR POST-GRADUATE STUDIES

(Credits):

SUMMER COLLEGE  
JUNE 2-27, 1975

### DECISION SCHOOL OF CHRISTIAN WRITING:

JUNE 30-JULY 3, 1975

MARK THOSE DATES NOW!

# Alumni News

Compiled by: Ione Essery

## PLAN AHEAD! BE SPECIFIC!

Two very important bits of advice when you are trying to communicate a message. And these come to you from your Alumni Office Secretary, Miss Ione Essery.

Ione has asked us if we would get a note to you, our Alumni, asking that you "think on these things" when compiling prayer requests for use in O.B.C.'s Prayer Folder. **Plan Ahead:** Did you know that a prayer request reaching us in January, can only be put in the April/May/June Prayer Folder? Because of printing deadlines, we are usually working three months ahead. So please remember this when considering the immediacy of your request.

**Be Specific:** Think of the hours involved for Ione when she must read and re-read each letter, and then cull out and condense two paragraphs of news into two lines of print. How much easier you could make it by listing, concisely and specifically, individual requests.

**So Now You've Heard:** Thank you for your cooperation. We want to do the very best job we can to make your needs known to the family. Thanks for helping us.

## ALUMNI HOMECOMING

It was a foretaste of heaven, as they came from the north, from the south, from the east and from the west. It was a present taste of O.B.C. fellowship: warm, excited, invigorating. It was Alumni Homecoming—and if you missed it—well, be careful or someday you may miss that great trumpet call!

But seriously, it was a good weekend, with 275 registering for two days of nostalgia, remembrance and renewal.

The committee planned and prepared well: the pictures that covered 80 years of history; the messages from Rev. Gerald B. Griffiths; the chapel that had Marion Newby and Sharon Gast provide music, and Oswald Smith, Alex Deans and Anand Chaudhari provide inspirational testimonies; the Alumnus of the Year "This Is Your Life" (written up elsewhere); and the good food provided by our faithful dining room staff—all these make Homecoming a home coming indeed.

It was good to see you. We were sorry to miss you. Let's get it all together next year.



Rev. Gordon Dorey, Alumni President, presents plaque to Miss Eleanor Moyer '42, Alumnus of the Year.

## ALUMNUS OF THE YEAR

"A legend at the Lakehead—and in her own time . . ." This is how someone described the

## 1974 ALUMNUS OF THE YEAR.

MISS ELEANOR MOYER graduated in 1942 from O.B.C. and almost immediately she headed to northern Ontario, which was then burgeoning and opening up as highways brought in residents, tourists and industry.

Miss Moyer built up the famous Dorion Bible Camp which she directed for 26 years. And this year she had her work recognized by Christian Camping International when she was given the President's Award.



Miss Eleanor Moyer with her parents, who came down for the big event.

For 20 years she has run the Christian Supply House in Thunder Bay (another single handed venture), and filled in the years with teaching Religious Education in the Lakehead public schools.

Over 3 decades of selfless, devoted and often lonely service for the Lord Jesus Christ.

It is fitting that as she puts Dorion Camp



Mr. Dorey presents the Class of 1924, the new Golden Mile Chapter.

into younger hands (another O.B.C. graduate) that the Alumni Association should recognize and honour Eleanor Moyer as Alumnus of the Year. God bless you. Eleanor.



Mrs. Marion Crowley Newby '50 was in tremendous voice for Alumni Homecoming.

## SUNSET AND EVENING STAR

Kenneth L. Miles '34\*

A nurse, admittedly a little bitter about churches, wailed, "I've phoned seven churches this week requesting services here at the rest home. Not one replied affirmatively."

"Men shall be lovers of their own selves . . ." (II Tim. 3:2). That spells selfishness. This writer, across the years, has been assailed continuously by the conviction that few actually care about the loneliness and sometimes desperation of the aged. A large percentage of believers find the smells repugnant and the atmosphere too melancholy. Old age is for some bright and victorious; for many it is the antithesis of joy and hope. "The hoary head is a crown of glory if it be found in the way of the Lord" (Prov. 16:31). But what is so sad as to witness old age that has ignored God during life and is now suffering at the sunset "the deceitfulness of sin" (Hebrews 3:13)?

When the Lord was about to turn Nebuchadnezzar's hordes upon Judah, He cited lack of care for the aged as one of the grievous characteristics of the times. Isaiah expresses it in chapter 3:5 like this: "The child shall behave himself proudly against the ancient . . ." Woe to children who close their eyes to parental need! Whereas it is sometimes highly needful to commit an older loved one to a nursing home where better-than-home care is as-

sured, in too many instances the elderly are "dumped" into old people's homes. Let's be candid, the popular over-emphasis heard in classrooms which says, "I have my own life to live" simply means in this area of life "I will not be hampered so far as my social whirl is concerned."

The above indictment is reminiscent of the problem Jesus alluded to in His day of walking among us. Corban, in Mark 7:10-13, is a transliteration of a Hebrew word indicating a gift devoted to God. The **New Bible Commentary** is helpful:

The law concerning duty to parents was plain, but the Jews, with characteristic sophistry, had devised a means of evading it, even under the cloak of piety. A son could pledge his money to be paid into the temple treasury. This could be done in an ideal sense without any actual payment being made, or the payment could be deferred until after his death. He could even do it in a fit of anger, and could then tell his old parents in their time of need that he could offer them no help, since his money was CORBAN, i.e. dedicated under oath . . .

"Who honors not age is unworthy of it." Leviticus 19:32 may not be written off just because it is in the Old Testament: "Thou shalt rise up before the hoary head and honor the face of the old man and fear thy God, I am the Lord."

At one time this writer felt he was scheduling too many convalescent home services so he gently inquired of a local pastor whether he and his group might pray about the possibility of a monthly service at the nearby nursing home. The answer was revelatory of an attitude which is more current than we wish to admit. Said he, "I don't know how that kind of activity helps build my congregation." Is it possible that we evangelicals are guilty of a church orientation which precludes true Christ orientation?

Unfortunately, some rest homes have been victimized by fanatics who, to quote one director of activities, "fairly climb atop the bed to make converts." What this article hopes to produce is people who love the Lord Jesus, who regard His word as authoritative, and who can humbly say of Jesus' discipline "Thy gentleness hath made me great" (Psalm 18:35). Refinement and that good taste the Holy Spirit imparts, are never more appropriate than in a rest home.

Be kind and gentle to those who are old;

For dearer is kindness and better than gold.

The rewards accruing to those who faithfully minister in rest homes are multiple. In such an effort you will be fulfilling Paul's admonition in I Thess. 5:14 to "... comfort the feeble-minded, support the weak." You will learn much, for older folk

by virtue of their long experiences can instruct the younger in very many phases of life and living. It is "the last for which the first was made," as Robert Browning contended. Moreover, you will be assisting others and yourself "to grow old gracefully." Consider this too: you will be like Jesus who, "went about doing good" (Acts 10:38), and who said He came, "to preach the gospel to the poor . . . to heal the brokenhearted, to preach deliverance to captives and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

As a white candle in a holy place,  
So is the beauty of an aged face.

\*Dr. Miles has been involved in education and pastoral work ever since graduating from O.B.C. He has written from a heart burdened for senior citizens

## AN ALUMNUS WROTE THIS OPEN LETTER TO ALL OBC STUDENTS AND PROSPECTIVE STUDENTS:

We are at the end of our active ministry, for today we are retired. You are just beginning, and Nellie and I have words of encouragement for you.

There was some excitement in 1937 when the Head Boy married the Associate Head Girl. Life would never again be as carefree and as joy-filled as it had been during those days at Bible College. We would face the petty differences of low grade Christians; the burning compulsion of some church members to dominate the church; the lack of adequate talent, or the jealousies that arose with too much talent; we would face the terminal cancers, the fatal accidents, the crippling strokes, and the most difficult condition of all—the apathy of people who were satisfied to be saved, but had little or no concern for the souls of others.

We wanted to go to an overseas Mission field, but my medical rating would not permit it. Eventually we accepted the care of a church which was nine-tenths empty. From there on we were asked to take problem churches; usually ones that needed to build, but could not get the job done. So, in nine pastorates we built four new churches, restored three others, and knew the abundant blessing of God in eight out of the nine. That one exception led us into paths of humility which we sorely needed to tread, and taught us that it is the Holy Spirit of God Who blesses a church, and the pastor and his wife are His instruments only. Why, in those other eight churches, did we know such blessing? Why have we delighted in watching several thousand pass from death unto life? Why were we able to raise more than two million dollars for His cause?

Well, I got a great deal more education. I have added degrees of significance and

great usefulness in the succeeding years. I won't list them because I desire my main point to stand out clear. The heart and soul and warmth of our ministry we trace to Bible College. We learned that all churches, without exception, have four basic needs. (1) They need Bible, taught without dogmatism yet with deep conviction. In Bible College we studied God's Word from the first chapter to the last. (2) They need to practice tithing. One of my churches had 81% of its members tithing, so of course it prospered. (3) They need love. That is still the greatest thing in the world. At Bible College we learned steadily that without it we were "clanging cymbals." So we planted love everywhere we went, and it comes back to us even now and makes retirement bearable. (4) Of course, the first and basic need is personal salvation. When people came to us for clinical counselling (I am a clinical psychologist), more often than not we would discover that their primary need was salvation, the assurance of sins forgiven; and the greatest joy in our ministry was to lead such people to penitent acceptance of their Lord and Saviour Jesus Christ.

Student, your way will not be one of ease. There are betrayers and there is still our adversary the devil. But we did find this: when true Christian love becomes the atmosphere and motive of a church, you can't keep people away from it.

To our older friends, we are retired on a cattle ranch on the hills of Western Nebraska. We don't own the ranch, but we have the run of it, and any old friend would find us at this ranch 30 miles north of Ogallala, off Interstate 80—come straight north on #61.

May God continue to use Ontario Bible College in whatever way will most honor His Name.

Nellie & Art Greer  
Class of '37

## ON THE HOME FRONT

□ MR. TOM BRELFSFORD '62 is attending McMaster Divinity College, and is student minister at Westover and Mountsberg Baptist churches.

□ MR. WESLEY DEZEEUW '72 is Associate pastor of First Baptist Church, Prince George, B.C. and also doing university work at Community College.

□ REV. PETER GIBBINS, B.R.E. '70, was ordained at Prospect Missionary Church, Colborne, Ont. on September 8.

□ REV. & MRS. JAMES GILLINGS '37 (NORMA DUNK '37-'38) pastoring West Side Bible Church in Thorold, Ont.

□ MISS ANNE HARRINGTON, B.R.E. '59, is Publications Editor of "Free Way," the High School publication of Scripture Press in Wheaton, Ill.

□ REV. & MRS. RONALD HAWKINS, B.TH. '58 (MARILYN WARDLE '55-'56) pastoring the First Baptist Church in Dunnville, Ont.

□ REV. E. E. KENT, D.D. '34 retired from the active ministry after 40 years, on June 30, 1974, but will supply at Bloomingdale United Church and continue as Secretary of Waterloo Presbytery, and as Protestant Chaplain to Freeport Hospital.

□ MR. JOHN KERSHAW '67 has been appointed minister of Christian Education and Youth in La Salle Park Baptist Church in Kingston, Ont.

□ CAPT. & MRS. ALLISON KING, B.R.E. '74, reposted with the Salvation Army to Prince Albert, Sask. Corps in August.

□ MR. & MRS. BARRY KLINCK (BEVERLEY BUCHANAN, B.R.E. '72) pastoring Syndicate Ave. Baptist Church in Thunder Bay, Ont.

□ DR. DONALD A. LOVEDAY '37 has resigned as President of Central Baptist Seminary, Toronto, due to health reasons. He has been appointed as Administrator and Dean of Students.

□ MR. PAUL MAXWELL '58-'59 is Vice-Principal of Prairie Bible Institute, Three Hills, Alta.

□ MR. TIM MEDHURST, B.R.E. '72, received his B.A. from Waterloo University and was inducted as pastor of Caledonia and Onondaga Baptist Churches on October 24.

□ MR. RAYMOND MILLER, B.R.E. '74, pastoring Drumbo Baptist Church, Drumbo, Ont. and attending Waterloo University.

□ REV. KENNETH MORRISON '46-'47 has become Secretary of the Department of Ministry, Ont. & Que. Baptist Convention.

□ MR. GEORGE MYERS, B.R.E. '73, working in the accounting office of Scripture Union, Toronto.

□ MR. & MRS. DAVID PINKERTON '72 have been appointed Directors for West Central Ontario under C.E.F.

□ REV. & MRS. WM. STANLEY, B.TH. 51 (ELSIE SOFTLEY '50) to North Broadway Baptist Church, Tillsonburg, Ont. in September.

□ MR. JOHN STEVENETT, B.R.E. '73, attending Waterloo University and pastoring Scotland Baptist Church.

□ REV. & MRS. LESLIE THOMAS '37 (DOROTHY CARROLL '43) on the staff of the Presbyterian Church of the Atonement in Wheaton, Md.

□ REV. CARL WILHELM, B.R.E. '68, was ordained on September 25 at Bethel Bible Church, Toronto and has been appointed as Associate Director of W.R.M.F. for North America, and with Mrs. WILHELM (SHARON DEMPSTER, B.R.E. '68,) and family, moved to Miami, Florida in October.

□ REV. JAMES WILSON, B.R.E. '72, began his ministry at Bayview Baptist Church, Toronto in June.

□ REV. & MRS. L. GRANT WRIGHT '49 (GWEN WILKINSON '44-'46) now pastoring Bethesda Church, Winnipeg, Man.

□ REV. & MRS. RON UNRUH, B.TH. 69, (CHRISTINE LANGLOIS, B.S.M. '68) pastoring Ferndale Bible Church in Peterborough.

□ REV. IAN MCPHEE, B.TH. '71 was ordained in First Baptist Church, New Dundee, Ont. on June 25. He is now attending Cambridge University in England.

□ MR. WM. SMITH, B.TH. '70 is pastor of Binbrook Baptist Church, Binbrook Ont.

□ REV. JOHN WEILER, B.TH. '69 was ordained as pastor of Bethel Evangelical Baptist Church, Mississauga Ont. on October 19.

□ MR. & MRS. WM. BUIKEMA, B.R.E. '69 (MERILYN '67) pastoring Edward St. Baptist Church, St. Thomas, Ont. and working on his M.DIV. at McMaster Divinity School, Hamilton.

□ REV. F. PAUL ERB '36 at the Hampton United Church, Hampton Ont.

□ REV. PAUL SMITH, B.TH. '73 was ordained as Pastor of Streetsville Baptist Church, on October 5.

**ON FURLough**

□ REV. & MRS. VICTOR BAKER '53 (RUTH MURDUCK '59) on an extended furlough from Natal, S. Africa (A.E.F.) in December.

□ MISS PHYLLIS BRUNTON, B.R.E. '70, from Bolivia (C.B.F.M.B.) in December.

□ REV. & MRS. ARTHUR CAVEY, B.TH. '51 (JOYCE BROWN '49) on a six months furlough from Brazil (A.B.W.E.) in December.

□ DR. & MRS. S. HERBERT COCKBURN '39 from Madrid, Spain in August (Southern Baptist Mission Board).

□ MISS MILDRED LAW '49 from India (C.B.F.M.B.) in June.

□ MR. & MRS. KEN GRANT '66 (JOY ADAMS '65) on a three month furlough from Quito, Ecuador (W.R.M.F.) in December.

**TO THE FIELD**

□ MR. & MRS. PETER AMY (RUTH TOLLEY '49) to Bolivia, S.A. (C.B.F.M.B.) in August.

□ MISS INEZ BOTTERELL '21 (A.E.F.) has finally retired from her Hospital visita-

tion ministry and entered a Christian Home near Capetown, S. Africa.

□ MISS LAURA COLLAR '44 to Jerusalem in September, to serve among the Christian Arab community in the Middle East.

□ MR. & MRS. BASIL FREW, B.TH. '61 (LORNA MOLBERG '62) to Kentani, S. Africa after furlough in Canada.

□ REV. & MRS. FRANK FREW, B.TH. '52 (MARGARET SCANNELL '51) to Nairobi, Kenya, E. Africa (A.I.M.), in October.

□ REV. & MRS. HAROLD HILL (BETTY FRAZER '49) returned to Nigeria (S.I.M.) after a three month furlough in Canada.

□ MISS ELSIE LAVERY '48 to Zambuk Girls' Bible School, Nigeria (S.I.M.) in September.

□ REV. & MRS. GEORGE MCALPINE '37 (FRANCES WOOD '37) to the Chad (T.E.A.M.) in November, after a mini furlough.

□ MISS SUSAN MCLEOD, B.R.E. '74 to Kent Academy, Jos, Nigeria, W. Africa (S.I.M.) in September.

□ MISS AUDREY MAW '65-'66 (B.M.M.F.) has left for a special course in England after a short furlough in Canada, and then will be returning to Nepal.

□ MISS DORIS NESBITT '65 (S.I.M.) to French Language School in France until July 1975, enroute to Niamey, Niger Republic.

□ MR. & MRS. RAY NICHOLSON '52 (RUTH FRITH '51) to Papua, New Guinea (W.B.T.) in November.

□ MR. & MRS. RON PARLANE (ANN ORR '67) to Nigeria (S.I.M.) after a brief furlough.

□ REV. & MRS. RONALD PATTERSON '52 (PAT HAMILTON '51) to Japan in August.

□ MISS ALICE ROWE '38 (A.E.F.) to Luampa, Zambia on return from furlough.

□ REV. & MRS. RUSSELL SELF '39 (ALICE GLEASON '46) with United Bible Societies to Singapore in August.

□ MR. & MRS. ERNEST SHINGLER (EDITH SEAGER '37) to Batu, Indonesia (W.E.C.) in December, after furlough in Canada and U.S.A.

□ MISS DONNA SKITCH '61 (U.M.S.) to Nigeria, W. Africa, after a short summer furlough.

**MARRIAGES**

□ MISS LINDA COLE, B.R.E. '72 to MR. RAYMOND JOHNSON, B.TH. '73 in the Fellowship Baptist Church, Cobourg, Ont. on August 24. MRS. SHARON BALLANTYNE (SHARON COLE, B.S.M. '72) was Matron of Honour. MISS BETTY-LYNNE MAGEE, B.R.E. '72 was Soloist. MISS

CHARLOTTE CLARK '69-'70 was Organist, and MISS HELEN NANCEKIEVILL '71-'72 was Receptionist.

□ MISS MARILYN DAVIES '70-'73 to MR. EARL VANDERBURG on September 21 at Hope Baptist Church, Niagara Falls, Ont. REV. LANCE JOHNSON, B.TH. '69 officiated. MISS KAREN DIEBEL '70-'71 was Maid of Honour, and MISS RENE McCAGHERTY '72-'73 and MISS GWEN BOETTGER were Bridesmaids. MR. KEN FRAZER '56-'57 was the Soloist.

□ MR. GLENN DUNCAN, B.TH. '74 to MISS ANNE ROBERTS on June 29 in Park Avenue Church, Burlington, Ont. REV. WM. SIFFT '48 officiated. MR. KEN SQUIRRELL, B.R.E. '74 was Best Man and MR. DAVE MORRISON B.TH. '73 and MR. PHILIP ROBERTS '70-'71 were Ushers. MR. RANDY WEBER, B.S.M. '76 was Organist and MR. MARVIN REIMER B.S.M. '76 was the Soloist.

□ MISS CATHERINE FIELD, B.R.E. '73 to MR. DAVID FOSTER on September 28 at Wortley Baptist Church, London, Ont. MISS CAROLYN FOSTER '75, MRS. TIM ROBERTS (KAREN PLEWES '73) and MRS. JOHN FOREMAN (SHARON MARKHAM, B.S.M. '72) were Bridesmaids, and MRS. FOREMAN was also Soloist. MR. MARK CASSIDY '77 was Best Man. MISS DEBBIE CARROL '77 was the Pianist, and REV. ELMER CASSIDY '53 was Master of Ceremonies at the Reception.

□ MISS GWEN FINKBEINER '71-'73 to MR. CHARLES NIENKIRCHEN, B.TH. '74 in Zion United Church, Crediton, Ont. on August 24. MISS SYLVIA PITTS. B.S.M. '74 was the Soloist.

□ MISS MARIE-FRANCE GALLAY, B.R.E. '74 to MR. RICHARD BAILEY, B.TH. '74 in Richmond Hill on August 16. REV. GLENN TAYLOR officiated. MR. WALTER LITKE, B.R.E. '73 was Best Man and MISS GAIL HINCKS, B.R.E. '74 was Maid of Honour. MR. WARREN ADAMS was the Soloist.

□ MISS JUDITH HEINTZ '70-'71 to MR. JOHN DYCK on August 3 in Roseville, Ont. MRS. LLOYD DRURY (MARJORIE PEARCE '70-'71) was Matron of Honour. MISS JANET POTZ, B.S.M. '74 was the Pianist.

□ MISS JEANNE IBBOTSON, B.TH. '63 to MR. AMAR DJABALLAH in France in October.

□ MR. RAYMOND MILLER, B.R.E. '74 to MISS DONNALYN BASSETT at West Toronto Baptist Church on August 17. REV. GORDON DOREY, B.TH. '57 officiated. MR. RICK HAYDEN, B.TH. '76 was Best Man, and MISS GLORIA CURTIS '64-'66 was Bridesmaid. MR. WARREN ADAMS was the Soloist.

□ MISS JACQUELINE PEARSON, B.TH. '71 to MR. IAN LOGAN '71-'72 at Lake Gospel Church, Hamilton, Ont. on September 13. MR. BRUCE TWINING '67-'68 was Best Man and MRS. LORNE SALMOND (PATTI PEARSON '68-'69) was the Bridesmaid.

□ MISS KAREN PLEWES '73 to MR. TIMOTHY ROBERTS, B.S.M. '75 on August 24, at Wortley Baptist Church, London Ont. Bridesmaids were MRS. DAVID FOSTER, (CATHERINE FIELD, B.R.E. '73) and MISS EUNICE SPENLER '73. MR. TOM MCCALLUM, B.R.E. '75 and MR. PETER PLEWES '72-'73 were Ushers. Soloist was MR. DAVID GAST, B.S.M. '68. □ MISS MIRIAM SNYDER '69 to MR. BRYAN CARSON, B.TH. '76, on June 1 in Knox Presbyterian Church, Midland, Ont. MR. BRIAN LARMOUR, B.TH. '75 was Best Man and MR. FRANK BEATTY, B.R.E. '76 was an Usher.

## BIRTHS

□ To MR. & MRS. GORDON ABRAHAM, (RUTH FELHABER '70-'71) a son Timothy Paul, on October 1.

□ To MR. & MRS. RONALD BRAID, B.R.E. '71, (SUSAN TUCKER, B.TH. '72) a son, Adam Calvin, on August 13 at Saigon, Viet Nam.

□ To MRS. & MRS. TOM BRELSFORD '62 a daughter, Eve Elizabeth on August 25 in Campbellville, Ont.

□ To REV. & MRS. CARL DEBOER, B.TH. '67 (WILMA HEYINK, B.R.E. '65) a daughter, Lydia Ann Florence on August 22 in Japan.

□ To MR. & MRS. CATER HOOPER, (HEATHER MCNAUGHTON '72-'73) a daughter, Allison Elizabeth, on July 23 in Oshawa, Ont.

□ To MR. & MRS. GERRY HOORMAN (PAULINE DOERKSEN '71) a daughter Maria Antoinette on July 12 in Sudbury, Ont.

□ To MR. & MRS. JACK HOYES '55-'57 (DRUSILA CARLES '57) a daughter, Susan Elizabeth on August 4 in Unionville, Ont.

□ To MR. & MRS. WALDEMAR JANZEN (MARGARET THIESSEN, B.R.E. '70) a daughter, Carolyn Leanne, in Saskatoon on August 6.

□ To REV. & MRS. ALLAN MCGUIRLL, B.R.E. '72 (FLORRIE ROUT, B.R.E. '67) a daughter, Elizabeth Lynne, on September 7 in St. Marys, Ont.

□ To MR. & MRS. IAN MACLEAN, B.R.E. '68 (COLLEEN PEASE '66) a son, David Ian Neil on August 14 in Belleville, Ont.

□ To M.R. & M.R.S. MARSHALL LAWRENCE, B.TH. '64 (HELEN MCLEOD

'64) a son, Glenn Robert on June 16 in Papua, New Guinea.

□ To MR. & MRS. GEORGE MYERS, B.R.E. '73 a son, Sean Michael, on September 3 in Toronto.

□ To MR. & MRS. ALLAN PEQUEGNAT, (DZINTRA, B.R.E. '74) a son, Arthur Eugene, on July 17 in Toronto.

□ To MR. & MRS. IAN PERCY, B.R.E. '69 (LINDA SMITH, B.R.E. '68) a daughter, Karen Lynn on August 23 in Windsor, Ont.

□ To REV. & MRS. BRIAN ROE (MARGARET KRAWEC '67-'68) a son, Graham Ashley Harold on June 1 in Mississauga, Ont.

□ To MR. & MRS. DAVID ROTH '67-'69 (MARGARET SUTHERLAND, B.R.E. '69) a daughter, Brenda Jean on June 20, in Quito, Ecuador.

□ To MR. & MRS. GORDON RUSSELL (GRACE, B.R.E. '67) a son, Stephen Christopher in Kingston, Jamaica. W.I. on June 21.

□ To MR. & MRS. PETER SMITH, B.TH. '65 (BETTE SNYDER, B.R.E. '65) a son, Scott Peter, on August 9 in Winnipeg, Man.

□ To MR. & MRS. ED. VANDERMEER '68 (MARION MILLER, B.R.E. '68) a daughter, Krista Lee, on June 11 in Sentani, Irian Jaya, Indonesia.

□ To MR. & MRS. WILLIAM VIRGIN, B.TH. '74 a son, William Matthew on August 23 in Emo, Ont.

□ To MR. & MRS. PHILIP WADHAM (FRANCES ISAAC '66) a daughter, Rachel Louise on June 26 in Bracknell, England.

□ To MR. & MRS. DON PEAKE, B.R.E. '70 (PAMELA '68-'69) a son Jonathan William, on August 3 in Hamilton.

□ To MR. & MRS. GRANVILLE RAPHAEL, B.R.E. '72 (YVONNE '72-'73) a son, Elijah O. on August 8 in Watertown, Wis.

□ To REV. & MRS. PAUL SMITH, B.TH. '73 a daughter, Shawna Joy, on October 7 in Mississauga, Ont.

## DEATHS

□ REV. EDWARD N. BOOM, B.TH. '59 on August 7 in Toronto.

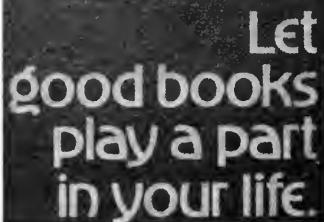
□ MRS. MEL CUTHBERT (DOROTHY LEES '50) in Sao Paulo, Brazil (A.B.W.E.) on September 17, as a result of a car accident.

□ REV. RONALD MILLS, B.TH. '61 in Woodstock, Ont. on September 10.

□ REV. GEORGE A. WILLIAMS, D.D. '13 in Vancouver, June 9.

□ MRS. C. C. BOYTER (GRACE ARMSTRONG '26) in Hamilton, Ont. on Oct. 9.

# BOOKS



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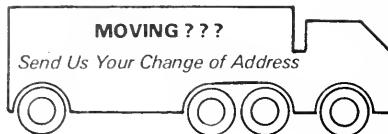
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